

Cheap-side Crolle

cenſured and condemned

BY

A LETTER SENT

From the Vicechancellour and
other Learned Men of the fa-
mous Vniverſitie of *Oxford*,

in answer to a queſtion propounded
by the Citizens of *London*, concern-
ing the ſaid C R O S S E, in the
yeere 1600, in which yeer
it was beautified,

As alſo ſome diſtinct Arguments taken out of
a Sermon againſt the C R O S S E, a little after
it was laſt repaired,

By a learned and godly Miniſter, *M. Iohn Archer*, ſom-
times Preacher at *Albhalloes Lombardſtreer*.
about ſixteen yeers paſt.

2 CHRON. 31.1.

All Iſrael that were preſent, went out to the Cities of Iuda,
and brake the Images in pieces, &c, untill they had ve-
terly deſtroyed them all.

LONDON,

Printed by *A. N.* for *I. R.* and are to be ſold at his
Shop in *Pauls Church-yard*, 1641.

Cheap-side Crosse

continued and continued

BY

A LETTER SENT

From the Vicechancellor and

other Learned Men of the fa-

mous University of Oxford,

in answer to a question propounded

by the Citizens of London, concern-

ing the CROSSE in the

year in which year

is denoted,



As also the Arguments taken out of

a sermon preached by the Cross in the

year last past.

By a learned and godly Minister, M. John Barker, com-

missioner of the University of Oxford.

about sixteen years past.

2 CHRON. 31. 1.

With respect that there present were one of the Cities of London,

and that the Mayor in person, &c. with they had we

very highly pleased us.

LONDON,

Printed by A. W. for I. B. and are to be sold at his

Shop in Pauls Church-yard, 1641.

Resolved on this question (being
propounded by the Citizens of
London, January 23. 1600.) viz.

Quest. Whether the Crosse in *Cheapside* should
stand or be demolished.

Ans. By *George Abbot*, Vicechancellour
of *Oxford*, for the yeere above-
said, as follows.

C Concerning the question of setting up a-
gain the Crosse or other Crucifix in
Cheapside, I am of opinion,
First, that the godly and discreet zeal of
the worthy City is much to be comen-
ded, who, on just & apparent grounds making a con-
science of that which may be scandalous to many
good Christians, have not rashly nor tumultuously
proceeded therein, but are desirous to be informed by
Divines of the Universities (which are under the
protection of Almighty God, and her most Saered
Majestie, Schools of the Prophets) what they may,
and ought to doe, both unto the honour of Gods
Name, and to the settling of such their brethren as be
in doubt.

Secondly, I am fully perswaded, that the ever-
lasting

lasting God in his wisdom hath offered unto this reverend Citie this occasion, to make tryall of their piety and devotion, whether they doe love the intire service of himselfe withall their hearts, and souls, or no, for which matter, howsoever it seeme *prima facie* to contain nothing of much moment in it, yet now, since the expectation of the whole Realme, and Church of *England* is, what will become thereof; it cannot be supposed of lesse consequence, then that either our Religion which is established according unto the Canon of the Scripture, or else that Papistry should receive a wound, and blow thereby.

Being then orderly and fairly demanded my judgment therein, I doe purpose according to the severall circumstances in their severall places, to touch divers things,

Praying that God would guide my Meditations and pen aright, to the glory of his Name, and good of their soules who desire in this matter to be resolved.

First, in these Crucifixes are resembled God the Father by an old man, the Holy Ghost by a Dove, which are both of them unlawfull in true Divinity, because God is a Spirit, and he himselfe forbids any similitude or shape of himself, when he gave the law, intending that he filleth Heaven and Earth.

Confirmed by *Origen*, who saith, we doe describe with no shape God who is without body, invisible. *Ambrose* saith, God is infinite, unmeasurable, &c.

The Heathens, and *Numa* in *Plutarchs* Lives, did forbid his people to shape out any of their Gods with the forme of a man.

And this testimony *Clemens Alexandrinus* autho-
risseth.

riseth. Nay, *Thomas Aquinas* part. 3. q. 25. a. 3. But unto God who is without any body, no bodily Images could be set up, because as *Damasceen* saith, it is a point of the highest folly or impiety to figure that which is divine, but because God in the new Testament is made man, he may be adored with the bodily Image of himselfe, this *Aquinas* saith.

So Christ (the Frier thinketh) in his humanity may be pictured, and not God.

Long since, some of the choicest learned *Sorbonists* directly say, they desire therefore that Images of the Trinitie should be removed from all publike and private places, because they are forbidden by the Scriptures, by Councils, by many men of excellent worth and holinesse.

This shortly I speak, but who listeth to see more, the refutation of *Bellarmines* Cavils speaking for those Superstitions, as also the judgement of the Fathers, let him read Doctor *Reynolds*, de *Idolatria*.

Being then that the Image of the Dove for the Holy Ghost was upon the Crosse in Cheapside, and the retayning thereof is unlawfull, yea, one of the highest points of Popery, whereof many learned men of their side are ashamed, I hold it a matter questionable in a reformed Church, that the Crosse is in no sort to be set up again, as it is was before with the Dove, lest we should seem to persist in that palpable darknesse of *Egypt*.

And in this point I being undoubtedly and irrefragably resolved, in that same burdensome office of a Christian Magistrate, which now under my Lord I doe beare, did upon sound and mature advice this last Summer burn and consume with fire in the Market

kept place of *Quesford*, amongst others, a Picture where-
in was the Image of God the Father over a Crucifix
ready to receive the soul of Christ.

The next considerable matter is for the Crucifix
it selfe, what is to be judged of the Image, and whe-
ther it may be retained at all.

I doe not certainly finde when the first use in that
kinde was taken up amongst men, although *Constan-
tine* did cause somewhat to be made, which repre-
sented the two first Letters of Christs Name, as they
are written in Greek, and that which hee had made
was to be used only in Standards, but in this sort, and
to that use, as now commonly is framed, if it
had never been began, I think I may boldly say, that
the Church had been freed of a great deal of Super-
stition, which afterwards grew to little lesse then
blasphemy.

It is very likely that they that first used it had this
to say for it, that there might be an Historicall use to
put us in mind of him that died for us, and in as
much as sensible and visible things do much affect us,
this memoriall might stir our devotion to remember
him, by whose stripes we are healed.

Now as this may be the only use thereof, much
may be disputed, and held not to be *simpliciter malum*,
absolutely evill. So in my opinion, there are far more
repugnant, and direct reasons which may make a-
gainst it altogether, as

First, the wisdom of God, which directed us to
all things fit for our salvation, hath given not the
least touch nor semblance, directly or by conse-
quence, of any such matter, which might serve to di-
rect us unto Piety: but hath only appointed the

Word to be the measure thereof, and the Sacraments which are visibly (but not so grossly as the Church) presented unto us as resemblances of Christs passion.

Secondly, it implyeth great weaknesse of faith when we cannot think of our Saviour, either by Meditation, or Prayer, or reading, or hearing the word, or by receiving of the Sacraments, but wee must flie unto such means, as for the use whereof wee have no warrant, but on the other side there is much danger, lest inconveniencies should grow thereby.

It was a true observation of *Philo Judaeus*, that the minds of women are the weaker, and they can preserve nothing but that which is sensible, speaking of Images which they desire, but note he obascribeth it unto weaknesse in them.

Thirdly, it was a very ready way unto Superstition, which from a small beginning creepeth on, neither hath it any way more increase then in Images, as the Church by lamentable experience hath too much proved. Images (saith *Cyprian*) at first were made in honour of them that were dead, but afterwards they became sacred to their posterity, & were at first taken only for comforts, this was true among the Heathen, and so it was among the Christians, who at first made them, but offered not to bring them into Churches, yet within a while they also were sanctified, but to the great griefe and indignation of the godly.

Epiphanius cometh into a Church, and seeing a veil or hanging that had one of the Pictures of Christ or some Saint, tore it, as being in the Church contrary unto the Scriptures, and after is stood there

of he sent a new veile thither, but that which was then so resisted by *Epiphanius*, did in proceſſe of time (as the purity of the Professours of the Gospel decayed) grow stronger, so that by the time of *Gregory* the Great, Images grew to be ordinary in Churches, yet notwithstanding hee that was so earnest for the having them, could not like that they should be worshipped, but even then there were that repugned the opinion of receiving of them into Churches, and so defaced the Images themselves.

Gregory disliked the worshipping of them, but those that came after him they mayntained the Adoration and worship given unto them; appeareth by the second Council of *Nice*, among many, no doubt, this of Christ hanging upon the Crosse was one of the principall, whereby Superstition went so far, as that it was and is mayntained that the reverence and adoration due unto God himselfe (called *Latria*) is to be given to the resemblance of Christ on the Crosse, which is directly laid down by *Thomas Aquinas*, yea, and practised in their *Misfall*.

The perpetuall use of their adoration, may be gathered by their Roods in Churches, Crucifixes in windowes, the same also in their Service Books, and on the backsides of them, where *Mary* and *John* stand by Christ, by the like in Rings now growne a fashion, besides in stones and metals, before which many of them doe say a large part of their devotions, yea, the most superstitious Papists are ready to give veneration therunto, wheresoever they see it solemnly set up.

I remember in that Colledge where I first lived,

a young man was taken praying and beating his brest before a Crucifix in a window, which caused the Masters and Fellows to pull it down, and set up other glasse. Which example makes me nothing doubt but that the Crofs in Cheapside hath many in the twilight and morning early which doe reverence before it.

Besides *Campion*, whose act is famous, or rather infamous for it, and I am informed, that so much hath been signified by the neighbours, or inquest making presentments, concerning the circumstances of this cause, By all which I do conclude, that it is a Monument of their Superstition, a great inducement, and may be a ready way unto Idolatry, and that there can be no tolerable use of this matter, which may be able for to countervail the dangers and obloquie arising upon the reteyning of it, and so much the rather, because it is perceived, that many evill affected men doe make their advantage from hence to insinuate into the minds of their credulous hearers, that it is a token of the returne of their faith againe into this Land, since their Monuments are not extinguished in the chiefeest street of our greatest City.

Upon which considetations I make no doubt but the religious Magistrates are sufficiently warranted by the Word of God to remove it away, for the Scriptures have laid before our eyes what ought to be done to remaynders of Idolatry, Yea shall overthrow their Altars, Pillars, graven Images, &c.

But the deeds of *Hezekiah* being well looked into doth put it out of all controversie, for when hee saw the foule abuse of the brazen Serpent, hee caused it to be defaced, and yet it hath other manner of warrant for it then this, it being commanded by God, e-

reflected by *Moses*, a figure of *Christ* in divers of which most materiall circumstances this *Crucifix* is most defective.

Divers learned Ministers then living do report. Though the judgement of both Universities was consulted with about the *Crucifix*, and both desired it might be taken down, yet they could not prevail with *B. Bancroft*, but he would have it re-edified, only with much adoe they overruled the Bishop to leave off the picture of *Christ* on the *Crucifix*, that was set on the top of it. Take notice of the blinde zeale of the Prelate in this businesse.

And here I pray the Reader to observe, that I say the Magistrates are to redresse such enormities, for I doe not permit inferiour men to run headlong about such means, and to rend, breake, and teare as well within as without the Churches, which was that that *Luther* reprehended, but the advice and consent of Superiour powers is to be had herein, that all things may be done decently and in order. In which respect I hold it necessary that the Bishop of *Cambridge*, and the Bishop of *London* be sought unto, who doubtlesse upon the sober intention of the Governours of that City will be pleased religiously and gravely, according unto their manifold wisdom which God hath given unto them, to looke into the matter, & give instructions what is fittest to be done.

Here *Master Patechancellor* at large protesteth that it was but omission in our first Reformers, and that our further reformation would not condemn or shewe them, but commend the present due occasion being offered, that it would be as the fact of *Theodosius* and *Josias*, that the further they went the more they did still raze remnants of *Idolatrie*, and established Gods true service, then he saith, Man hath not sought for this opportunity, but God hath rather put it upon us, as much as the Church being worne out with time was ready to fall, then was necessary imposed for taking it down. Now is it a greater matter to re-edifie a Church alone than when it continueth, inas much as the one importeth a striking continuance or permission only, but the other intendeth an allowance and ratification, which giveth greater advantage unto the adversary.

This

This is confirmed by Marcellus Bishop of Anconia in Constantines time the Great, and Julianus persecuted him after that he refused contribution to the rebuilding of overthrowne Idols Temples; saying, that it was ungodly to afford one halfpenny to a wicked maker thereof.

And out of that Author he citeth one more example of Nudas a Persian Bishop, pulling downe a Pyren or Temple dedicated to the fire the Persians god, and refusing to build it again at Hdigerdes the Kings command.

Theodorers saying of him, I doe admire him, and thinke him worthy of a garland, for in my opinion it is equall impiety to adore the fire, and to build a Temple to it.

My advice therefore and judgement in the name of God is, that the Crucifix should not be erected there, but that upon this opportunitie advantage should be taken to give superstition a further blow, which will be very joyous to all that are already sincerely affected, and if there be any who truly love the Gospel, and are not yet so fully perswaded in this point, they also will in mildnesse yield to reason, if the Superiour power shall be pleased to give countenance to this deed of the City.

But if it should be misliked of hollow-hearted Papists, or maligned by professed Recusants, it must be expected and not wondred at.

Now if it shall be demanded what should be set up instead of the other Monument. I thinke best to be some Pyramis or matter of meere beauty, and not any Angell or such like whatsoever, for although in truth that deserveth no reprehension, yet by avoyding of that the murther of the Adversaries may be stopped, who would otherwise storme and say, that the Creator

is taken down, and such a Creature is set up in the place where hee stood, and whereas it is said, that evermore it will be called the Crosse in Cheap side, yet it may be possible that time may weare out the appellation, or if it doe not, the name shall hurt no more then the name of *Christmas* or *Candlemas* doth, from which a godly man may make that use as to prayse the Lord, that the matter of these Superstitions are removed, and the name onely remaynes as a memoriall of Gods goodnesse, who hath done so great good things for us. And by reason of the sicknesse and weaknesse of him who more learnedly and judiciously might have resolved this point, have I not after that hot and hasty humour of some men who are moved rather by fancie then reason, but after Christian and settled looking into the cause, and satisfying of my owne conscience, fully therein set down my judgement upon the demand proposed unto me, supposing that this shall also give accessse unto the honour of God, her Majesty, the Church of *England*, and that noble Citie, if it be so set up again as a matter of meere beauty or Pyramide.

But referring the direction, execution, and compleating of all to those honourable personages unto whom under our sacred Sovereigne the Lord hath committed the ordering of such affairs. God Almighty blese us, that wee may still go forward in true Religion, and his holy Spirit direct our thoughts, words and actions, to the honour of his holy Name. Amen.

George Abbot,

Viccechancellor,

An. 1600.

The approbation of Master Vicechancellor's Letter, by
five other learned men, then heads of the
Vniuersitie.

WE doe approve as sound and true, the rather
because hee followeth that which was done
with the brazen Serpent after that it was superstitious-
ly worshipped by the people, and wish that the mate-
riall Crosse, now it hath been superstitiously adored, and
is maintained by *Mari*, in a Booke dedicated unto her
Majesty, and by all the Jesuits and Seminary Priests and
all their Scholers this day in *England*, to be worshipped
and adored, be not tumultuously taken away, but in the
same manner the brazen Serpent was by consent and
authoritie of our gracious *Alexand*, to them whom cau-
ses Ecclesiasticall have authorized under her Highnesse.
This only wee adde, that as the example of *Hene-
kiah* be notably and sufficient to encourage her Majesty
and such as be in authority under her zealously to re-
move such occasions of Idolatry, and to remove
them out of the peoples way, for the example of *Gideon*
is terrible if they be let alone, and continued still.
Hee erected an *Ephod* in *Ofra* after his victory over
the *Madianites*, both to testifie his thankfulness unto
the true God of *Israel*, for his victory obtained, and al-
so to shew the *Madianites*, that the God whose service
in an *Ephod* without Idoll or Image they did refuse
had given unto them the overthrow, and thus
saie *Gideon* is not reproved, but when hee grew
old and knew that the people did worship before the
Ephod, because he would not pull it downe, nor take it
away, his posterity was grievously punished after him,
and the people became enshrined unto their enemies.

In the history, which is set forth in the story over *Maxentius*, in erecting the signe of the Crosse in *Rome*, was commendable, because hee testified his thankfulness to Christ crucified for the victory achieved; and also it openly shewed unto the *Heathen* and *Gentiles*, who fought against him, that hee whom they so much despised because hee was crucified gave him victory. But now this outward and materiall signe of the Crosse hath been, and is abused to Idolatry and Superstition, therefore if the chief Magistrates erect such things now, when they be well taken away, and if they pull them not downe, when with peace and quietnesse they may be removed, they leave unto the godly a fearful expectation, as of that which came to passe in *Israel*, after the days of faithfull *Gideon*, for so we call him notwithstanding his grievous fault for so hee is named. But the danger of such negligence is most carefully to be avoided.

From the University of Oxford,
January the 23. 1660.

This Letter is in the hand of a Merchant of good credit in this Citie thus subscribed.

Thomas Thorne. John Reynolds.

Leonard Tailor. Henry Ayrey.

R. Kettley.

You have heard learnedly proved from Antiquity the unlawfulness of this Crosse,

Here follow some arguments from Scripture against Cheap-side Crosse, as they were preached in Lombard Street.

This was the manner of punishing on the 10. of May 1640. The
next signs of Gods wrath against a Nation, among others
these, this to be one Plague token.

When God gives over a Land to heinous sin, when hee suffers a
Land that hath been delivered from Idolatry, againe to be given up
unto Idols. This is a certain signe of Gods wrath against a Land.

For this is a standing rule, that when any Idoll is suffered to bee
in a Land, though it be not worshipped, yet it is a remarkable signe,
that they are a people of his wrath. See what the Lord saith, *Psalm*
89. 24. I have, & my people, and I will refuse unto thee, & Israel, if thou wilt
breaken with me, thou shalt not stand; for he is thy father, thou shalt not
slay any strange god. (Marke) he doth not only say thou shalt worship
no strange gods, but there shall be no strange god in thee; as the Lord
commands them, *Exod. 34. 12.* saying, *Take heed to thy self, that thou*
make no covenant with the inhabitants of the Land, whether thou goest,
lest they be caught of wine among you: but thou shalt smite them, thou shalt
break their Images in pieces, and cut downe their graves, for thou shalt
bowe downe to no other god, because the Lord whose name is Jehovah is a
jealous God. For when ever Idols are before, then certainly wars
will follow after, and therefore to suffer an Idoll to be in a Land al-
though unworshipped is no small sin, as the Lord saith, *Hos. 10. 1.* *How*
soon willow in the hands of Israel, where is Jehovah in Ephraim, Israel
is joyned to Idols, let her alone, etc.

Thus we see how greatly we provoke God to anger, when we suf-
fer an Idoll to be among us.

And though the Lord had formerly freed this Land from Idolatry,
Are not the Images of Baal againe re-edified among us? this never
went before, but a Plague came after it. For by this if by any thing,
a Land breaks covenant, nay, goes about to breake their Marriage
bond with God. Therefore may I say to this Land, nay, to you of
this Citty, (to geve no further into other places,) where the Word of
God is most powerfully preached among you, that you are in an espe-
cially manner guilty of this lowd crying sin. Witnesse the Crosse in
Cheap side, that is lately beautified by you. I am troubled to think
how God expressly hath beene provoked, and wrath & fcare will be
poured out upon you for this same golden Crosse. For whereas the
Lord saith, *Isaiah 30. 22, 23.* *Ye shall defile the coverings of your graven*
Images of silver, and the ornaments of your golden Images, & shall cast
them away as a filthy rag, and then shall he give you a great bles-
sing. You on the other side, have adorned the covering of your Im-
ages now, all men know that the Crosse is that which the Papists
make an Idoll of, & yet you have not stained the covering thereof
but have beautified and adorned it. So that as a blessing came on
them that stained the covering of their Images, so a curse will most
certainly follow the beautifying of the covering of those Images of
that

that Crosse. For it is that which hath become a Sacrilege, the Ido-
latrious people of this Kingdom make an Idol of gold, and put it upon their
judges eyes, and all that wear it, make a worship of it, which thing
became a sinne unto them, and to his house. And being Papists will
worship a Crosse at home, surely they will then worship it also in Ang-
land, and you selves know also what respect hath been shewed to this
Crosse, by Possibility, and by the multitude of it. Besides the beautifying of this
Crosse, was a lavishing of your gold. And though you lavished it
upon it, as upon an Idoll, but as an ornament, yet it being an Idoll,
your gold was lavished on it, as on an Idoll. O this Crosse, is one
of the jewels of the Whore of Rome, & its left and kept here as a Love-
token, And gives them hope, one day, that they shall enjoy it, and us
again. Therefore this is one of the speciall plagues tokens of Gods an-
ger, and it shews thine and in generall, nay, this City in particular,
to be a people God is angry with.

What this Reverend man feared then, and was much troubled at
in his owne spirit, (as his own expressions yet in the memory of
his familiar friends testify) namely, that the wrath and judge-
ments of God shordly would fall down upon this Kingdom and City;
we have found, and with our hearts have cause to acknowledge, having
felt the smart of it not only in this the great decay of trade, which
hath occasioned the starving of many poor Citizens, though it is, but
that which is more then either our trades or lives, the great decay of
the Gospell, the faithfull Preachers thereof being banished out from
amongst us. And this religious pious man, a blessed soul, was en-
forced in the midst of his day, to break his heart in a strange Land.

If more Arguments in this kind are desired, you
may read at large a new Treatise of Master *Gursey*
against Images, extracted out of the Homilies.

There is not such a superstitious Monument in
Spain, *France*, no not in *Rome*, nor in any part of the
Christian World as this Crosse is, as Travellers re-
port: & that we should gild it, & Papists adore it on
their knees, (as many witnesses testify) is abomi-
nable, wee doubt not but our Worthies in the Ho-
norable Houses of Parliament will take away the
memory of it.

F I N I S.